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Šūhī, *Akhbār al-Buḥturī*, index; *Fihrist*, Cairo edn., 234-5; Ibn Abī Ṭayfūr, *Kitāb Baghdād*, 126, 156; *Shābushūṭī*, *Kitāb al-Diyārī*, 8 and n. 24; Ibn Kutayba, *Shiʿr*, 649, 739; Marzubānī, *Muʿdjam*, 137, 321-2; idem, *Muwashshah*, 390 ff, 462 ff.; Ibn al-Muʿtazz, *Ṭabakāt al-shuʿarāʾ*, 392-3; *Khaṭīb Baghdādī*, *Taʾrīkh Baghdād*, xiii, 142, 153-5; Tabarī, index; Ibn Rashīk, *ʿUmda*, index; *Thaʿālibī*, *Latāʾif al-maʿārif*, Cairo 1960, 70-4, tr. Bosworth, *The book of curious and entertaining information*, Edinburgh 1968, 75-8; Ibn *Khallikān*, *Wafayāt*, v, 189, no. 716, 244, no. 732 (notice on Maʿn b. Zāʾida); Ibn al-Djarrāh, *Waraka*, 44-6; J. E. Bencheikh, *Le cénacle poétique du calife al-Mutawakkil (m. 247), contribution à l'analyse des instances de légitimation socio-littéraires, in Mélanges H. Laoust*, 1, BEO, xxix (1977), 33-52; Muneerah al-Rasheed, *The Abū Ḥafṣah family of poets, together with a critical edition of the poetry of the principal members of the family*, unpubl. Manchester Ph.D. thesis 1980.

(J.E. BENCHEIKH)

MARWĀNIDS, the branch of the Umayyad dynasty of Arab caliphs in early Islam, who formed the second, and most long-lasting line of this dynasty, the first line being that of Sufyānids, that of Muʿāwīya I b. Abī Sufyān b. Ḥarb [*q.v.*], his son and his grandson (41-64/661-83). With the death of the child Muʿāwīya II b. Yazīd [*q.v.*], the caliphate passed to Muʿāwīya I's second cousin Marwān b. al-Ḥakam b. Abī ʿl-ʿĀs, of the parallel branch of the Aʿyās [*q.v.* in Suppl.]. Marwān and his descendants now formed the Marwānid line of the Umayyads (64-132/684-750), his son and successor ʿAbd al-Malik [*q.v.*] being the progenitor of all the subsequent caliphs with the exceptions of ʿUmar II [*q.v.*], son of ʿAbd al-Malik's brother ʿAbd al-ʿAzīz, and the last caliph Marwān b. Muḥammad b. al-Ḥakam.

For the general history of the dynasty, see Umayyads, and also the articles on individual rulers.

(Ed.)

MARWĀNIDS, a dynasty of Kurdish origin who, having ousted the Ḥamdānids [*q.v.*], ruled Diyār Bakr from 380/990-1 to 478/1085. The founder of the dynasty, a Kurdish chief named Bādh, seized the city of Mayyāfāriḳīn [*q.v.*] after the death of the Būyid ruler ʿAḍud al-Dawla (373/983), and then took Āmid, Naṣībīn and Akhlāt (Ibn al-Aṭhīr, ix, 25; Ibn al-Azraq, 49-52). Bādh successfully fended off attacks both from a Būyid army sent against him and from the Ḥamdānids, but was killed by a coalition of Ḥamdānid and ʿUḡaylid forces after his unsuccessful attempt to take Mawṣil (380/990).

The dynasty itself, however, takes its name not from Bādh but from Marwān, a miller who had married Bādh's sister. It was their son Abū ʿAlī al-Ḥasan b. Marwān who, having withdrawn after Bādh's death in 380/990 to Ḥiṣn Kayfā, married his uncle's widow, routed the Ḥamdānids on two occasions and took possession of Mayyāfāriḳīn and Āmid (Ibn al-Azraq, 59-60; Ibn al-Aṭhīr, ix, 50). After his murder at Āmid in 387/997, his brother Mumahhid al-Dawla Saʿīd ruled until 401/1011. These two precarious reigns paved the way for the accession of a third brother, Naṣr al-Dawla Aḥmad [*q.v.*], whose rule marks the apogee of Marwānid power.

Naṣr al-Dawla was recognised as ruler of Diyār Bakr by the Būyid amīr Sulṭān al-Dawla, by the Fātimid caliph al-Ḥākīm, and by the Byzantine emperor, all of whom soon sent envoys and congratulatory messages to him (Ibn al-Azraq, 103). Indeed, Naṣr al-Dawla in his long reign (401-83/1011-61) was to practise a skilful policy of accommodation

and self-preservation with all three powers. He also had to contend with Bedouin Arab dynasties such as the ʿUḡaylids and the Mirdāsids [*q.vv.*], who wielded power in Northern Syria and al-Djazīra, and to whom he was forced to cede Naṣībīn and Edessa respectively.

The 6th/12th century chronicler of al-Djazīra, Ibn al-Azraq al-Fāriḳī, gives in his chronicle a very full account of Marwānid rule. Naṣr al-Dawla was fortunate to have the services of two capable viziers, Abu ʿl-Kāsim al-Ḥusayn al-Maghribī, who died in office (428/1037), and whose biography is given by Ibn *Khallikān* [see AL-MAGHRIBI, BANŪ] and the even more famous Fakhr al-Dawla Ibn Djahīr [see DJAHIR, BANŪ]. Under Naṣr al-Dawla, Diyār Bakr enjoyed a high level of stability and commercial and cultural prosperity. The Marwānid court at Mayyāfāriḳīn was frequented by prominent ʿulamāʾ and poets, such as the Shāfiʿī ʿālim ʿAbd Allāh al-Kāzarūnī (d. 455/1063) (Ibn al-Aṭhīr, ix, 52) and the poet al-Tihāmī (d. 416/1025-6) (Ibn al-Azraq, 82). Nāṣir-i Khusrāw visited Mayyāfāriḳīn in 438/1046 and was much impressed by it (*Safar-nāma*, ed. Muḥammad Dabir-Siyāki, Tehran 1335/1956, 8-11).

Naṣr al-Dawla emerges as a flamboyant ruler with political acumen and extravagant tastes. His religious stance appears to have been a pragmatic one, suitable for the ruler of a vulnerable buffer state surrounded by greater powers of the most divergent confessional loyalties. It seems likely that he ruled a predominantly Christian population in the towns of Diyār Bakr and that he enjoyed a good relationship with Byzantium. Indeed, the emperor Constantine X asked him for help in procuring the release of the Georgian prince Liparit from the Saldjūk sultan Toghrīl (Ibn al-Aṭhīr, ix, 372-3). It is probable that Naṣr al-Dawla was persuaded for a short while from 430/1038-9 to give the *khutba* in favour of the Fātimid al-Mustanshir (Ibn *Khaldūn*, *Ibar*, iv, 318), but it is also noteworthy that in that same reign, ʿAbd Allāh al-Kāzarūnī went to Mayyāfāriḳīn and spread the Shāfiʿī madhhab throughout Diyār Bakr (Ibn al-Aṭhīr, ix, 52).

In traditional fashion, Naṣr al-Dawla is praised for strengthening the frontiers and for building bridges and citadels, and these laudatory statements of Ibn al-Azraq are confirmed by the evidence of Marwānid inscriptions found on the walls of Āmid. Indeed, according to the evidence of an inscription dated 445/1053-4 on a marble slab in the Bāb Ḥiṭṭa in Jerusalem, Naṣr al-Dawla was also responsible for establishing two houses for the use of pilgrims there (Burgoyne, 118-21). The sources comment on the immense wealth accumulated by Naṣr al-Dawla. He is also said to have possessed 360 concubines who did not, however, prevent him from meticulous observance of the morning prayer. He was interested in gastronomical pleasures, too, and sent his cooks to Egypt to learn to culinary arts of that country (Ibn al-Aṭhīr, x, 11).

When the Saldjūk sultan Toghrīl advanced into Diyār Bakr (448/1056-7), he did not aim at abolishing the Marwānid state, so Naṣr al-Dawla recognised his suzerainty and kept his lands. Toghrīl wrote to him confirming his role as a frontier lord fighting the infidels and exhorting him to continue in this task (Ibn al-Aṭhīr, ix, 275).

On the death of Naṣr al-Dawla (453/1061), the power and prestige of the dynasty declined markedly. His son Nizām al-Dīn Naṣr succeeded him, at first only in Mayyāfāriḳīn and then two years later (having overcome his brother Saʿīd) in Āmid too. On the death of Nizām al-Dīn (472/1079) his son Nāṣir al-

Dawla Maṣṣūr, the last Marwānid ruler, came to power. The vizier Ibn Dīḥār, who had left Diyār Bakr for Baghdād, used his influence with Malik-Shāh and Nizām al-Mulk to persuade them to bring the Marwānid dynasty to an end and to seize their treasures. In 478/1085 Diyār Bakr fell to Ibn Dīḥār and direct Salḡūḡ control was imposed (Ibn al-Aṭṭār, x, 93-4). Ibn Dīḥār took their treasury for himself and the last Marwānid ruler Maṣṣūr was given Dījazīrat Ibn ʿUmar, where he lived on until 489/1096.

Bibliography: 1. Primary sources: Ibn al-Azraq al-Fārikī, *Taʾrīkh Mayyāfāriqin wa-ʿAmid*, ed. B. A. L. Awad, Cairo 1959, *passim*; Ibn al-Aṭṭār, ix, 25, 49-52, 272-6, 372-3, 416, x, 11, 86, 93, 151, 174; Ibn Khallikān, tr. de Slane; Ibn Khaldūn, Cairo 1847, iv, 315-21. 2. Secondary sources: H. F. Amedroz, *The Marwānid dynasty at Mayyāfāriqin in the tenth and eleventh centuries A.D.*, in *JRAS* (1903), 123-54; M. van Berchem and J. Strzygowski, *Amida*, Heidelberg and Paris, 1910, 22-37; A. Gabriel, *Voyages archéologiques dans la Turquie orientale*, Paris 1940; C. E. Bosworth, in *Camb. hist. of Iran*, v, 24, 97-8; M. H. Burgoyne, *A recently discovered Marwānid inscription in Jerusalem*, in *Levant*, xiv (1982), 118-21; Zambaur, *Manuel*, 135. See also *ET* MARWĀNIDS, NAṢR AL-DAWLĀ; and *ET* DIYĀR BAKR.

(CAROLE HILLENBRAND)

MARWĀNIYYA, a branch of the Khalwatiyya Ṣūfī order [q.v.] in Egypt, named after Marwān b. ʿAbid al-Mutaʿāl (d. 1329/1911). His father, ʿAbid al-Mutaʿāl b. ʿAbd al-Mutaʿāl (d. 1299/1881-2), had been initiated into the Khalwatiyya order by Ḥusayn al-Muṣaylihī (cf. Mubārak, *Khiṭaṭ*, xv, 45), a *khalīfa* [q.v.] of Muḥammad al-Ḥifnī's disciple Muḥammad b. ʿAbd Allāh al-Shintināwī. ʿAbid al-Mutaʿāl later obtained al-khalīfa and acted as a *shaykh* of his own Khalwatiyya order, which had not yet differentiated itself, either in name or in practice, from Muṣṭafā Kamāl al-Dīn al-Bakrī's version of the Khalwatiyya, as transmitted by al-Bakrī's *khalīfa* al-Ḥifnī. From early 1912 onwards, under ʿAbid al-Mutaʿāl's son, Marwān, the order was presented under a name of its own, al-Marwāniyya. The original *siṣla* [q.v.] going back to al-Bakrī was dropped and replaced by another *siṣla* which was identical with ʿAbid's genealogy (cf. ʿAbd al-Mutaʿāl al-Hamzawī al-Marwānī, *Tahdhīb al-isʿāfat al-rabbāniyya bi-l-awārid al-Marwāniyya*, Cairo 1330/1912, 61-4). In addition, the order's link with the Khalwatiyya tradition, which had been cultivated and propagated by Muṣṭafā Kamāl al-Dīn al-Bakrī, was cut when the reading of Yaḥyā al-Shirwānī al-Bākūbī's *Wird al-sattār*—which according to al-Bakrī, is the pivot of Khalwatiyya ritual—was abandoned and when, at the same time, private and communal reading (in the *ḥaḍras* [q.v.]) of al-Bakrī's *aḥzāb* [see ḤIZB] was replaced by the reading of *ṣalawāt* and other liturgical texts attributed to ʿAbid's ancestor Marwān al-Khalfāwī (d. 730/1329-30).

A discussion of the various factors which account for the introduction of these alterations and for the concomitant rise of the Marwāniyya, in conjunction with additional details and references, is to be found in F. de Jong, *The Ṣūfī orders in post-Ottoman Egypt, 1911-1981* (in preparation), ch. 3. The Marwāniyya is one of the officially recognised Ṣūfī orders in Egypt (cf. Maṣṣaykhat ʿUmūm al-Turūḡ al-Ṣūfiyya, *Kānūn raḡm 118 li-sana 1976 m. bi-shaʿn Nizām al-Turūḡ al-Ṣūfiyya*..., Cairo n.d., 29).

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(F. DE JONG)

MĀRWĀR [see DJŌDPŪR]

AL-MARWĀZĪ, ABŪ BAKR AḤMAD B. MUḤAMMAD B. AL-ḤADJĪDĪ B. ʿABD AL-ʿAZĪZ, the preferred disciple of Aḥmad b. Ḥanbal [q.v.], who, it is said, appreciated al-Marwāzī's piety and virtues. His mother was originally from Marw al-Rūḡh, whence his *nisba*, whilst his father was a Khwārazmian. Hardly any of the events of his life are known, in as much as he seems to have lived within his master's shadow, although he is depicted as once setting out on an expedition in the midst of a crowd of admirers.

The biographical notices devoted to him stress Abū Bakr al-Marwāzī's role in the transmission of *ḥadīths* gathered by Ibn Ḥanbal, as well as in the formation of quite a number of Ḥanbalīs, amongst whom al-Barbahārī [q.v.] is especially cited. They also contain *responsa* of the Imām in reply to various questions concerning, for example, outside the sphere of *fiḡh* properly defined, the rules of conduct which a Muslim should observe in society.

He was so close to his master that it was he who closed his eyes at the latter's death, and on his own death, on 7 Djumādā I 275/17 September 888, he was buried at his feet in the Cemetery of Martyrs (*maḡābir al-shuhadāʾ*) in Baghdād.

Bibliography: Khaṭīb Baghdādī, *Taʾrīkh Baghdād*, iv, 123-5; Abū Yaʿlā al-Farrāʾ, *Tabaḡāt al-Ḥanābila*, Cairo 1371/1952, 56-63; Nābulusī, *Iḡṭisār Tabaḡāt al-Ḥanābila*, Damascus 1350/1931-2, 32-4; H. Laoust, *La profession de foi d'Ibn Baṭṭa*, Damascus 1958, index; idem, *Le Hanbalisme sous le califat de Bagdad*, in *REI*, xxvii (1959), 76. (Ed.)

AL-MARWAZĪ, ABŪ ʿL-FAḌL AḤMAD B. MUḤAMMAD AL-SUKKARĪ, Arabic poet of Marw, *floruit* later 4th/10th or early 5th/11th century. Al-Thaʿālibī quotes specimens of his light-hearted and witty poetry, and also of an interesting *muzdawajja* in which he turned Persian proverbs into Arabic *radīaz* couplets, a conceit said to be one of his favourite activities.

Bibliography: Thaʿālibī, *Yatima*, Damascus 1304/1886-7, iv, 22-5, Cairo 1375-7/1956-8, iv, 87-90; C. Barbier de Meynard, *Tableau littéraire du Khorassan et de la Transoxiane au IV^e siècle de l'hégire*, in *JA*, Ser. 5, i (1853), 205-7. (Ed.)

AL-MARWAZĪ, ABŪ ṬĀLIB ʿAZĪZ AL-DĪN ISMĀʿĪL B. AL-ḤUSAYN B. MUḤAMMAD... b. ʿAlī b. al-Ḥusayn b. ʿAlī b. Abī Ṭālib, a Ḥusaynī who seems to have devoted himself to the study of genealogies, although he is also credited with knowledge of astronomy and, like so many others, he was a composer of verse. His ancestors had left Medina and settled first in Baghdād, then in Kum(m) and finally in Marw, where he was born on 22 Djumādā 572/26 December 1176. He embarked on traditional studies in his native city, then, when 22 years old, he followed the pilgrims as far as Baghdād but refrained from completing the pilgrimage; he concluded his education as a pupil of eminent teachers of the period, in the capital of the caliphate, at Nishāpūr, Rayy, Shīrāz, Tustar, Harāt and Yazd. In 614/1217, when Yāḡūt met him in Marw, he already had to his credit a series of works dealing especially with genealogies, but consisting in some cases of presenting in the form of ancestral trees (*tashḡīr*) the information contained in earlier works. Among his original writings figures a *Kitāb al-Fakhrī* on the genealogies of the Ṭālibīs which was commissioned from him by Fakhr al-Dīn al-Rāzī (543-606/1149-1209 [q.v.]) when the latter passed through Marw; it is not inconceivable that this explains the attribution to al-Marwāzī of the *Fakhrī* of Ibn al-Tiktakā (7th-8th/13th-14th century [q.v.]).